

Jam' Bayn 'l-Ṣalātayn

Combining Two Prayers

Ḥujjat 'l-Islām Imām Abū Ja'far al-Ṭahāwī رحمه الله [d. 321 AH]

Translated by Abu Humayd

Preface by Shaykh Dr. Abul Hasan Hussain Ahmed

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihissalam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

Allah ta'ala said (Surah al Ahzab, 33: 21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning:

“Verily in the messenger of Allah you have a good example for him who looks unto Allah and the Last Day, and remembers Allah much.”

This lowly being was asked by the brother known as Abu Humayd from England to write a preamble for his translation of a significant legal issue from the work known as Sharḥ Ma’ānī 'l-Āthār of the greatly learned Egyptian scholar par excellence, Imām Abū Ja’far al-Ṭaḥāwī (d. 321 AH). The legal issue (mas’ala) at hand is a pertinent one and somewhat related to the times we live in due to some revisionists and autodidactic personalities endeavouring to add their own two pennies worth in. A host of these types of personalities have attempted to do this in order to satisfy their own personal inclinations and justifications on an array of jurisprudential matters which were primarily left to the remit of the highest ranking and authoritative scholars of the past. It was this latter class of scholarship which was trusted and looked up to when delivering and accepting a qualified verdict using the putative sources of Islamic law (Qur’an, Sunna, Ijma and Qiyas), as well as their use of the validated and acknowledged legal methodologies (Usul) to interpret the named sources.

In these times of confusion and at times asinine behaviour emanating from the hands of mainly unqualified and self-declared spokesmen for Islam, as well as some looked up to as scholars but their outward colours have demonstrated the diametric opposite of tangible scholarship by being superficial or even charlatanistic in nature, the following hadiths come to mind and the honourable reader would do well to take heed of them when taking authentic knowledge of the Islamic sciences:

The Prophet ﷺ said: ***"This knowledge will be carried by the trustworthy ones of every generation. They will expel from it the alteration made by those going beyond bounds; false claims of the liars and the false interpretations of the ignorant ones."*** [Related by al-Bayhaqi in al-Sunan-ul-Kubra (10/209), Ibn Abi

Hatim in al-Jarh wat-Ta'dil (2/17) and Ibn 'Abd al-Barr in at-Tamheed (1/57-58), from the Hadith of Ibrahim Ibn 'Abdur-Rahman al-'Udhari (ra). It was authenticated by Imam Ahmed ibn Hanbal – as occurs in Sharaf Ashabul Hadith (p. 29, no. 56) of al-Khatib al-Baghdadi].

Abu Dharr (ra) narrated that while he was walking with the Prophet ﷺ, he (ﷺ) said three times: 'Indeed, there is something I fear for my Ummah more than the Dajjal.' Abu Dharr asked him: 'What is this that you fear for your Ummah more than the Dajjal?' He replied: **'The misguiding Imams/scholars.'** [**أَنَّمَا مُضِلِّينَ**] – (Musnad Ahmed (35/222, no. 21296, declared Sahih li-ghayrihi by Shaykh Shu'ayb al-Arna'ut)

Bearing all this in mind, the legal matter at hand has been sufficiently discussed and dispensed with by the well qualified and recognised Muhaddith and Faqih, al-Imām Abū Ja'far al-Ṭaḥāwī, with his mastery of hadith and more so how to draw conclusions from apparently conflicting reports of various types. In order for the reader to feel assured and at ease with the scholarly research presented by Imām Abū Ja'far al-Ṭaḥāwī, it is germane to finish with a quotation from the leading Egyptian Hanafi Muhaddith known as al-Imām Badrud-Din al-Ayni (d. 855 AH) who had written a multi volume commentary on Imām Abū Ja'far al-Ṭaḥāwī's Sharḥ Ma'ānī 'l-Āthār. Allama al-Ayni said about Imām Abū Ja'far al-Ṭaḥāwī in his Nukhab al-Afkar fi Tanqih Mabani al-Akhbar fi Sharḥ Ma'ānī 'l-Āthār:

ولا يشك عاقل منصف أن الطحاوي أثبت في استنباط الأحكام من القرآن ومن الأحاديث النبوية، وأقعد في الفقه من غيره ممن عاصره سناً، أو شاركه رواية من أصحاب الصحاح والسنن، لأن هذا إنما يظهر بالنظر في كلامه وكلامهم، ومما يدل على ذلك ويقوي ما ادعينا، تصانيفه المفيدة الغزيرة في سائر الفنون من العلوم النقلية والعقلية. وأما في رواية الحديث ومعرفة الرجال، فهو كما ترى إمام عظيم ثبت ثقة حجة كالبخاري ومسلم وغيرهما من أصحاب الصحاح والسنن، يدل على ذلك اتساع روايته ومشاركته فيها أئمة الحديث المشهورين كما ذكرناهم.

"Nobody possessing intellect and a sense of justice would doubt that al-Ṭaḥāwī was most assertive in deriving legal decisions from the Qur'an and the Prophetic ahadith; most penetrative in Fiqh among all those authorities of al-Sihah and al-Sunan (two types of hadith collections) who shared his time or age, or were associated with him in narration (riwaya) as is surely manifested only by looking into his discourse and into the discourses of others, our claim having been ascertained and strengthened by his useful works which abound in various branches of the sciences of revelation and reason.

As regards his knowledge and narrating hadith, recognition of the transmitting individuals, and having a large number of Shuyukh (teachers), he is, as you see, the greatest leader, firm, reliable and a proof like al-Bukhari, Muslim and other authorities of al-Sihah and al-Sunan, as is indicated by the multitude of his narration, and his association, in this respect, with the well-known Imams of Hadith whom we already mentioned." (Quoted from his Nukhab al-Afkaras in the introduction to Sharḥ Ma'ānī 'l-Āthār of al-Ṭaḥāwī (1/33), Dar 'l-Kutub al-'Ilmiyyah, Beirut, 1416 AH)

Peace and blessings be upon our Master Muhammad

Abul Hasan Hussain Ahmed

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Translator's Preface

The following is a part translation of Imām Abū Ja'far al-Ṭaḥāwī's (Raḥimahullāh) discourse on 'combining between two prayers' [Jam' Bayn 'l-Ṣalātayn] from his masterpiece; Sharḥ Ma'ānī 'l-Āthār[1]. In response to the many narrations that seemingly indicate towards its permissibility he sets out giving constructive responses to these narrations proving once again his mastery in the field of both fiqh [jurisprudence] and aḥādīth [narrations].

بَابُ الْجَمْعِ بَيْنَ صَلَاتَيْنِ ، كَيْفَ هُوَ ؟

Chapter on the combining of two Prayers, how is it done?[1]

Before setting out to answer the narrations, Imām al-Ṭaḥāwī first quotes many aḥādīth that seemingly support the real combining of two prayers. For the sake of brevity, I have only translated the text and not the full chain as the authenticity of these aḥādīth are generally agreed upon:

حَدَّثَنَا فَهْدٌ ، قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي لَيْلَى ، قَالَ : حَدَّثَنِي أَبِي ، عَنْ ابْنِ أَبِي لَيْلَى ، عَنْ أَبِي قَيْسِ الْأَوْدِيِّ ، عَنْ هُرَيْلِ بْنِ شَرْحَبِيلٍ ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ، " أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ "

From 'Abdullāh b. Mas'ūd (RaḍīAllāhu'anhu) that the Messenger of Allāh ﷺ used to combine between two prayers whilst on journeys.

حَدَّثَنَا يُونُسُ ، قَالَ : أَبَانُ بْنُ وَهَبٍ ، أَنَّ مَالِكًا حَدَّثَهُ ، عَنْ أَبِي الرَّبِيعِ الْمَكِّيِّ ، عَنْ أَبِي الطُّفَيْلِ ، أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ ، " أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَامَ تَبُوكَ ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ ، وَالْمَغْرِبِ وَالْعِشَاءِ " . حَدَّثَنِي يَزِيدُ بْنُ سِنَانَ ، قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، قَالَ : حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ ، عَنْ أَبِي الرَّبِيعِ ، قَالَ : حَدَّثَنَا أَبُو الطُّفَيْلِ ، قَالَ : حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ ، فَذَكَرَ مِثْلَهُ ، قَالَ : قُلْتُ : مَا حَمَلَهُ عَلَى ذَلِكَ ؟ قَالَ : أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ

From Abī 'l-Ṭufayl that Mu'ādh b. Jabal (RaḍīAllāhu'anhu) informed him that they once went out with the Messenger of Allāh ﷺ in the year of Tabūk and that the Messenger of Allāh used to combine Zuhr and 'Aṣr and then Maghrib and 'Ishā'. He [Abū 'l-Ṭufayl] said: What made him do this? He [Mu'ādh] replied: He intended that his Ummah not go through hardship.

حَدَّثَنَا يُونُسُ ، قَالَ : حَدَّثَنَا أَسَدٌ ، قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، قَالَ : سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحَدِّثُ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : " صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيًا ، جَمِيعًا ، وَسَبْعًا جَمِيعًا "

From Ibn 'Abbās (RaḍīAllāhu'anhumā) that he said: The Messenger of Allāh ﷺ prayed eight units in combination and seven units in combination.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ، قَالَ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: أَنبَأَنَا جَابِرُ بْنُ زَيْدٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، يَقُولُ: "صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا". قُلْتُ لِأَبِي الشَّعْتَاءِ: أَظْنُهُ أَحْرَ الظُّهْرِ وَعَجَّلَ العَصْرَ، وَأَحْرَ المَغْرِبَ، وَعَجَّلَ العِشَاءَ، قَالَ: وَأَنَا أَظُنُّ ذَلِكَ،

Jābir b. Zayd heard Ibn ‘Abbās (RaḍīAllāhu ‘anhumā) say: I prayed with the Messenger of Allah ﷺ eight units in combination, and seven units in combination. I (Jābir) said: O Abī ‘l-Sha‘thā, I think that he ﷺ had delayed the Zuhr prayer and hastened the ‘Aṣr prayer, and he delayed the Maghrib prayer and hastened the ‘Ishā’ prayer. He (then) said: I also think so.

حَدَّثَنَا يُونُسُ، قَالَ: أَنبَأَنَا ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي مَالِكٌ، عَنْ أَبِي الزُّبَيْرِ المَكِّيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: "صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ"، حَدَّثَنَا يَزِيدُ بْنُ سِنَانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا قُرَّةٌ، عَنْ أَبِي الزُّبَيْرِ، فَدَكَرَ بِإِسْنَادِهِ مِثْلَهُ. قُلْتُ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يَحْرَجَ أُمَّتَهُ. حَدَّثَنَا أَبُو بَشِيرٍ الرَّقِئِيُّ، قَالَ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، فَدَكَرَ بِإِسْنَادِهِ مِثْلَهُ. حَدَّثَنَا رِبِيعُ الجَيْزِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ القَعْبِيُّ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسِ الفَرَّاءِ، عَنْ صَالِحٍ، مَوْلَى الثَّوَاءِمَةِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مِثْلَهُ غَيْرَ، أَنَّهُ قَالَ: فِي غَيْرِ سَفَرٍ وَلَا مَطَرٍ

Ibn ‘Abbās said: We prayed Zuhr and ‘Aṣr with Messenger of Allāh ﷺ in combination, also Maghrib and ‘Ishā’ in combination without being in the state of fear or travel. In another narration he said: Without being in the state of travel or rain.

حَدَّثَنَا مُحَمَّدُ بْنُ خُرَيْمَةَ قَالَ: حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرَانَ بْنِ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ "أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَحْرَ صَلَاةَ المَغْرِبِ ذَاتَ لَيْلَةٍ، فَقَالَ رَجُلٌ: الصَّلَاةَ الصَّلَاةَ، فَقَالَ: لَا أُمَّ لَكَ، أَتَعْلَمُنَا بِالصَّلَاةِ، وَقَدْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُبَّمَا جَمَعَ بَيْنَهُمَا بِالْمَدِينَةِ

Ibn ‘Abbās (RaḍīAllāh‘anhumā) delayed the Maghrib prayer one night, so a man said: Prayer, Prayer. He replied: May you be deprived of your mother. Are you teaching us the prayer? Indeed, the Prophet ﷺ used to combine both these prayers in Madīnah.

حَدَّثَنَا يَزِيدُ بْنُ سِنَانَ، وَفَهْدٌ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي نَافِعٌ، "أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَجَّلَ السَّيْرَ ذَاتَ لَيْلَةٍ، وَكَانَ قَدْ اسْتُصْرِخَ عَلَى بَعْضِ أَهْلِهِ ابْنَةُ أَبِي عُبَيْدٍ، فَسَارَ حَتَّى هَمَّ الشَّقِيقُ أَنْ يَغِيبَ، وَأَصْحَابُهُ يُنَادُونَهُ لِلصَّلَاةِ، فَأَبَى عَلَيْهِمْ، حَتَّى إِذَا أَكْثَرُوا عَلَيْهِ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ، المَغْرِبَ وَالْعِشَاءَ، وَأَنَا أَجْمَعُ بَيْنَهُمَا

‘Abdullāh b. ‘Umar (RaḍīAllāh‘anhumā) was in a hurry in a journey one night when he received the news of some family member, Bint Abī ‘Ubayd. So he proceeded until when the twilight was about to disappear, one of his companions called for prayer, but he refused until many of them

complained. He (Ibn 'Abbās) then said: I saw the Messenger of Allāh ﷺ between these two prayers, Maghrib and 'Ishā', and I combine them (also).

حَدَّثَنَا يُونُسُ، قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ، أَنَّ مَالِكًا، حَدَّثَهُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَجَلَ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ»

Ibn 'Umar (RaḍīAllāh'anhumā) said: When the Messenger of Allāh ﷺ was in a hurry whilst on journey he would combine Maghrib and 'Ishā'.

حَدَّثَنَا فَهْدٌ، قَالَ: حَدَّثَنَا الْحِمَازِيُّ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ»

Sālim from his father (Ibn 'Umar) that the Messenger of Allāh ﷺ would combine Maghrib and 'Ishā' when he was in a hurry whilst on journey.

حَدَّثَنَا فَهْدٌ، قَالَ: حَدَّثَنَا الْحِمَازِيُّ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ إِسْمَاعِيلَ بْنِ أَبِي دُوَيْبٍ، قَالَ: «كَانَتْ مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَلَمَّا غَرَبَتِ الشَّمْسُ، هِينَا أَنْ نَقُولَ لَهُ الصَّلَاةَ فَسَارَ، حَتَّى ذَهَبَتْ فَحَمَتُهُ الْعِشَاءَ، وَرَأَيْنَا بَيَاضَ الْأَفْقِ، فَنَزَلَ فَصَلَّى ثَلَاثًا الْمَغْرِبَ، وَاتْنَتَيْنِ الْعِشَاءَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ»

Ismā'īl b. Abī Dhu'ayb said: I was with Ibn 'Umar (RaḍīAllāh 'anhumā) when the sun had set, we feared reminding him of ṣalāh (out of awe). He continued travelling until the darkness of the night appeared and we saw the whiteness of the horizon. [At this point,] he dismounted [from his camel] and performed 3 units of Maghrib and 2 of 'Ishā', he then said: This is how I saw the Messenger of Allāh ﷺ do it.

حَدَّثَنَا مُحَمَّدُ بْنُ خَزِيمَةَ، وَابْنُ أَبِي دَاوُدَ، وَعِمْرَانُ بْنُ مُوسَى الطَّائِبِيُّ، قَالُوا: حَدَّثَنَا الرَّبِيعُ بْنُ يَحْيَى الْأَشْجَابِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: «جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ لِلرُّخْصِ مِنْ غَيْرِ خَوْفٍ وَلَا عِلَّةٍ»

Jābir b. 'Abdullāh said: The Messenger of Allāh ﷺ combined Zuhr, 'Aṣr and Maghrib, 'Ishā' in Madīnah for the purpose of ease without fear or any problem.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَادٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَرَبَتْ لَهُ الشَّمْسُ بِمَكَّةَ، فَجَمَعَ بَيْنَهُمَا بِسُرْفٍ يَعْنِي الصَّلَاةَ»

From Jābir b. 'Abdullāh, that the sun set in Makkah, and the Messenger of Allāh ﷺ combined both prayers.

حَدَّثَنَا ابْنُ حُرَيْمَةَ، قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ

From Anas b. Mālik that the Messenger of Allah ﷺ used to combine Maghrib and 'Ishā' on journeys.

Imām al-Ṭaḥāwī begins after quoting the above narrations:

“So a group of scholars are of the opinion that the time for praying Zuhr and ‘Aṣr is one. They say: This is why the Prophet ﷺ combined both of them (prayers) in a timing of [any] one of them, and in a similar fashion, [he combined] the Maghrib and ‘Ishā'. According to this opinion, the prayers times are one – the first will not be [deemed] missed until the time of the latter is over.

Against this opinion are another group of Scholars, and they say: Rather, every [prayer] from these prayers has its individual timing from the other, and thus say: As for what you narrated regarding it from the Messenger of Allāh ﷺ from his combining between two prayers, then it was narrated from him ﷺ as they mentioned [individual timings].

There is no real proof that he ﷺ combined them both in a time of either one of them (whether in Zuhr or ‘Aṣr time). It is a possibility His ﷺ combining is what you have mentioned (real combining), and yet it is also a possibility that he ﷺ prayed all of those prayers separately in its actual timing (apparent combining, praying Zuhr just before the time expires, and praying ‘Aṣr as soon as it enters), as was alluded to by Jābir b. Zayd, and he is the one who narrated it from Ibn ‘Abbās and ‘Amr b. Dīnār. So the people of the first group have replied: We have found in some narrations that indicates how the combination [of the two prayers] had taken place by him ﷺ, [and it] is [precisely] as what we have stated. So they narrated in this regard (the following narrations);”

(حديث مرفوع) مَا حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، "اسْتُصْرِخَ عَلَى صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ وَهُوَ بِمَكَّةَ، فَأَقْبَلَ إِلَى الْمَدِينَةِ، فَسَارَ حَتَّى غَرَبَتِ الشَّمْسُ، وَبَدَتِ النُّجُومُ، وَكَانَ رَجُلٌ يَصْحَبُهُ، يَقُولُ: الصَّلَاةُ الصَّلَاةُ، قَالَ: وَقَالَ لَهُ سَأَلِمَ: الصَّلَاةُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَجَلَ بِهِ السَّيْرُ فِي سَفَرٍ، جَمَعَ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ، وَإِنِّي أُرِيدُ أَنْ أَجْمَعَ بَيْنَهُمَا فَسَارَ حَتَّى غَابَ الشَّفَقُ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا."

What was narrated to us from Ibn Marzuq, who said ‘Arim b. 'l-Faḍl, narrated to us who said Ḥammād b. Zayd narrated to us from Ayyūb from Nāfi’ that Ibn ‘Umar (RaḍīAllāhu‘anhumā) was informed about the death of Safiyyah (the wife of the Prophet ﷺ) when he was at Makkah. He proceeded till the sun set and the stars shined. He said: When the Prophet ﷺ was in a hurry about something while on a journey, he would combine both these prayers. (The narrator said) I wanted to combine the two prayers, so he proceeded till twilight had disappeared. So he (Ibn ‘Umar) then combined both of them (the prayers).

(حديث مرفوع) حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، "أَنَّهُ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بَعْدَمَا يَغِيبُ الشَّفَقُ، وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَهُمَا."

Ibn Abī Dāwūd narrated to us, who said Musaddad narrated to us, who said Yaḥyā narrated to us from ‘Abdullāh from Nāfi’ from Ibn ‘Umar (RaḍīAllāhu ‘anhumā) that when he was in a hurry whilst on journey he would combine Maghrib and ‘Ishā’ after the disappearance of the twilight. Ibn ‘Umar would say; Indeed, when the Messenger of Allāh ﷺ was in a hurry whilst on journey he would combine them both.

Al-Ṭaḥāwī then says: “They say (those that allow the actual combining); In this [narration] is proof regarding the characteristics of how his ﷺ combining of both these prayers took place. However, the argument that is against them from those that disagree is that the narration of Ayyūb in which he says: 'He proceeded until twilight had disappeared and thereafter he descended', then all Companions [students] of Nāfi’ did not mention this [wording], ‘Ubaydullāh did not mention this, Mālik and al-Layth also did not mention it, neither have those whom we narrated the ḥadīth of Ibn ‘Umar (RaḍīAllāhu ‘anhumā) in this chapter.

Rather, he [Ayyūb] narrated that to be from the practice of Ibn ‘Umar (RaḍīAllāhu ‘anhumā), mentioning from the Prophet ﷺ the combining but did not mention how the combining took place (whether out of its stipulated time or within its time). As for the narration of ‘Ubaydullāh that the Messenger of Allāh ﷺ combined both of them thereafter mentioning the combining of Ibn ‘Umar (RaḍīAllāhu ‘anhumā), how it was done and such that it was done after the disappearing of the twilight, then it is possible that he intended to perform his ‘Ishā’, which he was going to combine, after the twilight disappeared, even though he had already performed Maghrib before the twilight disappeared, because he was not going to combine between them. So upon that reason he combined Maghrib and ‘Ishā’. Others besides Ayyūb have explained that which we have said.”

حَدَّثَنَا فَهْدٌ، قَالَ: حَدَّثَنَا الْحَمَّانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: أَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، "جَدَّ بِهِ السَّيْرُ، فَرَأَى رَوْحَةَ، لَمْ يَنْزِلْ إِلَّا لَظْهَرَ أَوْ لِعَصْرِ، وَأَخَّرَ الْمَغْرِبَ حَتَّى صَرَخَ بِهِ سَالِمٌ، قَالَ: الصَّلَاةُ، فَصَمَتَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، حَتَّى إِذَا كَانَ عِنْدَ غَيْبِ الشَّفَقِ، نَزَلَ فَجَمَعَ بَيْنَهُمَا، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ هَكَذَا إِذَا جَدَّ بِهِ السَّيْرُ"

Fahd narrated to us, who said Ḥammānī narrated to us, who said ‘Abdullāh b. ‘I-Mubārak narrated to us from Usāmah b. Zayd, who said Nāfi’ informed me that Ibn ‘Umar (RaḍīAllāhu ‘anhumā) was in a hurry whilst in journey and proceeded forward, he did not descend except for Zuhr and ‘Aṣr he delayed Maghrib until Sālim shouted; 'Prayer', Ibn ‘Umar (RaḍīAllāhu ‘anhumā) remained silent up until when the twilight about to disappear, he then descended and combined them both, and then said; I saw the Messenger of Allāh ﷺ do exactly that, whilst in a hurry on a journey.

“So in this narration his descending for Maghrib (prayer) was before the disappearing of the twilight. It is possible that the statement of Nāfi’ "after the twilight disappeared", as appears in

the ḥadīth of Ayyub, was intended to mean "close to the twilight disappearing", in order that it not contradict with what had been narrated regarding it. This narration was narrated by other than Usāmah from Nāfi' with the same wording as that of Usāmah's."

حَدَّثَنَا رَيْعُ الْمُؤَدِّنُ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ، قَالَ: حَدَّثَنِي نَافِعٌ، قَالَ: "خَرَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، وَهُوَ يُرِيدُ أَرْضًا لَهُ، قَالَ: فَنَزَلْنَا مَنْزِلًا، فَأَتَاهُ رَجُلٌ، فَقَالَ لَهُ: إِنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ لِمَا بِهَا، وَلَا أَظُنُّ أَنْ تَدْرِكَهَا، فَخَرَجَ مُسْرِعًا وَمَعَهُ رَجُلٌ مِنْ قُرَيْشٍ، فَسِرْنَا حَتَّى إِذَا غَابَتِ الشَّمْسُ لَمْ يُصَلِّ الصَّلَاةَ، وَكَانَ عَهْدِي بِصَاحِبِي وَهُوَ مُحَافِظٌ عَلَى الصَّلَاةِ فَلَمَّا أَبْطَأْتُ قُلْتُ: الصَّلَاةَ رَحِمَكَ اللَّهُ، فَلَمَّا انْتَفَتِ إِلَيَّ وَمَضَى كَمَا هُوَ، حَتَّى إِذَا كَانَ فِي آخِرِ الشَّفَقِ، نَزَلَ فَصَلَّى الْمَغْرِبَ ثُمَّ الْعِشَاءَ وَقَدْ تَوَارَتْ، ثُمَّ أَقْبَلَ عَلَيْنَا، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَجَلَ بِهِ أَمْرٌ، صَنَعَ هَكَذَا

Rabī al-Mu'addhin narrated to us, who said Bishr b. Bakr narrated to us, who said Ibn Jābir narrated to me, who said Nāfi' narrated to me who said: I went out with 'Abdullāh b. 'Umar (RaḍīAllāhu'anhumā) on a journey to some of his land. Then someone came to him and said: 'Ṣafīyyah bint Abī'Ubayd is sick, try to get there before it is too late.' He set out quickly, accompanied by a man of the Quraysh. The sun set but he did not pray, although I knew him to be very careful about praying on time. When he slowed down I said: 'The prayer, may Allāh have mercy on you.' He turned to me but carried on until the twilight was almost gone, then he stopped and prayed Maghrib, then he said the Iqāmah for 'Ishā', at that time the twilight had totally disappeared and led us in prayer. Then he turned to us and said: 'If the Messenger of Allāh ﷺ was in a hurry to travel he would do this'.

حَدَّثَنَا يَزِيدُ بْنُ سِنَانَ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْأَعْقَدِيُّ، قَالَ: حَدَّثَنَا الْعَطَافُ بْنُ خَالِدِ الْمَخْزُومِيُّ، عَنْ نَافِعٍ، قَالَ: "أَقْبَلْنَا مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ، اسْتُصْرِحَ عَلَيَّ زَوْجَتِهِ بِنْتُ أَبِي عُبَيْدٍ، فَرَأَحَ مُسْرِعًا، حَتَّى غَابَتِ الشَّمْسُ، فَتَوَدَّيَ بِالصَّلَاةِ فَلَمْ يَنْزِلْ، حَتَّى إِذَا أَمْسَى، فَظَنْنَا أَنَّهُ قَدْ نَسِيَ، فَقُلْتُ: الصَّلَاةُ، فَسَكَتَ، حَتَّى إِذَا كَادَ الشَّفَقُ أَنْ يَغِيبَ، نَزَلَ فَصَلَّى الْمَغْرِبَ، وَغَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ، وَقَالَ: هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَدَّ بِنَا السَّبِيرُ

Yazīd b. Sinān related to us, who said Abū'Āmir al-'Aqadī related to us, al-'Aṭṭāf b. Khālid al-Makhzūmī from Nāfi' who said: We came back with Ibn 'Umar (RaḍīAllāhu'anhumā) [from Makkah] when the news of the Prophet's ﷺ wife; Bint Abī'Ubayd's death arrived, he hurriedly moved on until when the sun was about to set, so the call for (Maghrib) prayer was made but he (Ibn 'Umar) did not descend [from his mount] until the evening was about to enter, so we thought that he must have forgotten, so I said: 'Prayer', and he still remained silent until just before the twilight was about to disappear, [he then] descended and prayed Maghrib, and then when the twilight disappeared he prayed 'Ishā'. He then said: This is what we used to do with the Messenger of Allāh ﷺ when we used to be in a hurry whilst on journey.

“Hence, all of them narrated from Nāfi' that the descending [from the mount to combine] of Ibn 'Umar (RaḍīAllāhu'anhumā) was before the disappearing of the twilight. We also mentioned the

possible meaning of the [singular] report of Ayyūb from Nāfi': "after the twilight disappeared", which he could intend [to mean] "close to the twilight disappearing".

The preferred method according to us is to take all these narrations and bring them in to harmony, rather than have them conflict [with each other], so we have taken what was narrated from Ibn 'Umar that his descending for Maghrib "after the disappearing of the twilight" to mean that it was close before the disappearing of the twilight, [especially] when it was [also] narrated from him that his descending [for Maghrib] was before the disappearing of the twilight. Were there to be any conflict (with these narrations) then the narration of Ibn Jābir would be given preference of the two [reports].

Because the report of Ayyūb has in that the Messenger of Allāh ﷺ used to combine between both prayers, thereafter mentioning the action of Ibn 'Umar how it was done, [but] in the narration of Ibn Jābir the description of how the Messenger of Allāh ﷺ did it was mentioned, hence his [the latter] is given preference. If they (those that disagree) say: It has been narrated from Anas regarding the explanation of how the combination [of two prayers] took place. Hence they narrate regarding that, that which Yūnus narrated to us,"

يُونُسُ، قَالَ: أَنبَأَنَا ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي جَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، مِثْلَهُ يَعْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَجَلَ بِهِ السَّيْرُ يَوْمًا، جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِذَا أَرَادَ السَّفَرَ لَيْلَةً، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَيُؤَخَّرُ الظُّهْرَ إِلَى أَوَّلِ وَقْتِ الْعَصْرِ، فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخَّرُ الْمَغْرِبَ، حَتَّى يَجْمَعَ بَيْنَهُمَا وَبَيْنَ الْعِشَاءِ، حَتَّى يَغِيبَ الشَّفَقُ

Who said Ibn Wahb informed us, who said Jābir b. Ismā'īl informed me from 'Uqayl b. Khālīd from Ibn Shihāb from Anas b. Mālik (RaḍīAllāhu 'anhu) similar to it, meaning that the Messenger of Allāh ﷺ one day was in a hurry on a journey, he combined both Zuhr and 'Aṣr likewise at night when he intended a journey he would combine Maghrib and 'Ishā' and would delay Zuhr into the first part of 'Aṣr [in 'Asr time] and combine both [these prayers], he would also delay Maghrib until he would combine both in 'Ishā', after the disappearing of the twilight.

“So they say: In this narration is proof that he ﷺ prayed Zuhr and 'Aṣr in the time of 'Asr and his ﷺ combining was [thus] explained like that. Then the argument against them by the second group is that this narration could possibly mean what we have previously explained [that it was close to the end of the waqt of the first prayer and not past it].

Another possibility is that the characteristics of the combining (mentioned in the above narration) maybe from the words of al-Zuhrī and not from the Prophet ﷺ because he [al-Zuhrī] would do that many times, [he] would join narrations with his words [to explain them] to the point that it was falsely understood as being part of the hadith. [Or as explained already] Another possible meaning could be, his saying: "Into the first part of 'Aṣr", to be "close to the beginning of 'Aṣr" [but not in 'Aṣr].

So if the meaning of the ḥadīth is in fact as we have provided showing some of the interpretations [in explaining جمع], then it does not necessitate that he prayed them [the prayers] in the time of 'Aṣr then there is no argument by those who say he prayed it in the time of 'Aṣr, and if the origin of the narration was that he did pray it in the time of 'Aṣr then that would be a [real] combination [of prayers]. Then surely disagreeing with him [Anas] in this

regard is ‘Abdullāh b. ‘Umar in what we have narrated from him from the Prophet ﷺ, those have disagreed also in this regard is ‘Ā'ishah (RaḍīAllāhu‘anhā).”

حَدَّثَنَا فَهْدٌ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا الْمُعَاوِيُّ بْنُ عَمْرَانَ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ الْمُوَصِّلِيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ، يُؤَخِّرُ الظُّهْرَ وَيُقَدِّمُ الْعَصْرَ، وَيُؤَخِّرُ الْمَغْرِبَ وَيُقَدِّمُ الْعِشَاءَ"

Fahd narrated to us, who said al-Ḥasan b. Bishr narrated to us, who said al-Mu‘āfi narrated to us from Mughīrah b. Ziyād al-Mawṣūlī from ‘Aṭā’ b. Abī Rabāḥ from ‘Ā'ishah (RaḍīAllāhu‘anhā) that she said: During journey the Messenger of Allāh ﷺ used to delay Ḍuhr, hasten ‘Aṣr and delay Maghrib hasten ‘Ishā'.

“Here we have a narration from ‘Abdullah b. Mas‘ud also, we have already narrated from him from the Messenger of Allāh ﷺ that he would combine between two prayers [only] during journeys. Thereafter it was also narrated from him what;”

مَا حَدَّثَنَا حُسَيْنُ بْنُ نَصْرِ، قَالَ: حَدَّثَنَا قَبِيصَةُ بْنُ عَقْبَةَ، وَالْفِرْيَابِيُّ، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: "مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، صَلَّى صَلَاةً قَطُّ فِي غَيْرِ وَقْتِهَا إِلَّا أَنَّهُ جَمَعَ بَيْنَ الصَّلَاتَيْنِ بِجَمْعٍ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ لغير مَبَقَاتِهَا"

Ḥusayn b. Naṣr narrated to us, who said Qabīṣah b. ‘Uqbah and al-Firyābī both said Sufyān narrated to us from al-A‘mash from ‘Umārah b. ‘Umayr‘Abd 'l-Raḥmān b. Yazīd from ‘Abdullāh [Ibn Mas‘ūd] who said: I have not seen the Messenger of Allāh ﷺ pray a prayer ever outside of its time except for the combining of the two prayer at Muzdalifah, and where he prayed the Fajr prayer before its stipulated time on that day.^[2]

So it is established with proofs which we have mentioned that, that which he [Ibn Mas‘ūd] observed of the combining by the Messenger ﷺ is in contrast to the interpretation of it given by our opponents. Therefore, this is the ruling of this chapter from the route of authenticating the meanings of the narrations regarding the combining of the prayers of the Messenger of Allāh ﷺ.

[1] Sharḥ Ma‘ānī 'l-Āthār (1/160-164) Beirut; Dar 'l-Kutub al-'Ilmiyyah.

[2] A recent argument is the notion that ‘Abdullāh b. Mas‘ūd did not see the combining of prayers by the Messenger of Allāh ﷺ outside of Ḥajj, their argument being; just because he did not see the combining other than in Ḥajj does not necessitate that it (real combining) did not take place outside of Ḥajj.

However, al-Ṭahāwī previously to this narration quotes a narration which he mentioned right at the beginning of the chapter that the Messenger of Allāh ﷺ used combine between prayers during journeys. This proves that combining on journeys was not done outside of the prayers allocated

times and the only prayers that were done outside of their time were the prayers during Ḥajj as explained by none other than himself.